/115 cont./
obtain the participation of his people when some work of public utility is ordered.

Dominant among the Chiriguano are idleness, inconstancy, intemperance, thievery, infanticide, abortion, and even suicide, which is generally committed by the women. They only work when it is necessary and when they are overcome by want; then they will sweat in order to eat, and then with all humility they appear at the house of a Christian and deliver themselves into his charge with the whole family. But if near the carai /sic; see caray, p. 157/, they find another of their own race who might favor them, even though it be disadvantageous, they do it, because they abhor the one whom they consider the author of their misfortunes or of their captivity. Therefore whenever they speak of the carai, they append the adjective pochi, bad, perverse, tyrannical, rascally, etc.

They learn very easily everything that is taught them, especially music, for which they seem to have been born, but their fickleness ruins it all; they are not set in their ideas nor do they worry much about any loss, even that of their honor. Temperance is not even known by name, and drunkenness is glory, and for that reason in years of plenty, there are continual orgies in their towns. Thievery and cattle-stealing are relatively recent; they were not common formerly, and the cause is probably that of bad example. In certain areas young cattle disappear from sight, and they are so united that the facts are not easily uncovered. Only after /116/ some time has passed or because of enmity will some fact come to light (1).

1. In their peaceful denunciations they urge great secrecy so that the authorities will not make public their names, out of fear that the person informed upon may take revenge with the use of poison or witchcraft, and, if the crime is not proven, the authorities can do more than reprimand and admonish.

/118 cont./

797 [786] [883] These facts cannot be denied, because they are based on the experience of centuries. Unfortunately, they do occur, and it is very difficult to uproot them. There is no lack of repentance or lack of punishment, admonitions, and fears, but civilizing action is not enough for this, nor even often the Gospel, because: animalis homo non percipit quae Dei sunt. We can say that the action of the missionary is one of yesterday among the Chiriguano. The Christians or neophytes have changed much in relation to the infidels throughout the region, but a great deal more is still lacking for them to come to understand the strength of Religion and civilization, since, naturally, abandoned humanity gives free rein to passions and it is indeed difficult to contain it afterwards in a short time (1).

1. The infidels of the missions complain about the neophytes, but they do not understand that times have changed, and the race as well. Murders are committed in other places, but this does not happen in the missions.

[674]

● 847 Sister to the sterility which the coquettish girls manage to procure is abortion. There is no woman who does not know the thousand ways for procuring this, always provided that they have not obtained or resorted to remedies for sterilizing themselves at puberty. In general it is those girls who have been betrayed by their lovers or abandoned by those who have sworn fidelity to them throughout their lives who come to this excess of killing innocent babies. For this reason they not only hate the perpetrator, but also his fruit in their bellies, and thus they make an effort to get rid of the innocent one by plucking it dead from their breast.

847 586 836 848

/118 cont./

847 But if they do not achieve this purpose, they do not hesitate to commit another greater crime, that of strangling
[692] the newborn or burying it alive. In spite of the fact that these cases are not very frequent, neither are they very rare, and they are easily discovered by relatives or neighbors, who denounce them to the town authority, who cannot remedy the matter either, because should he take measures, /119/ they scarcely listen to reason or to the advice that they hear, which they listen to as one listens to the rain fall.

000 Let it thus be understood once and for all that the Chiriguano, like every savage race, need first of all instruction, and later firmness, because without the first they will always be ignorant, and without the second they will scorn the instruction they have received. The Hebrew people, accustomed to religion from the beginning of the world, received admonitions, advice, and laws from Moses, with whom God communicated directly. When the people prevaricated, it was God himself who imposed upon them the punishment which suited their guilt. Sacred history is full of such acts (1).

1. With the law of encroachment, there was committed the error of carrying off prisoner an old missionary. Other such acts will follow this, and when the Chiriguano see that not even the padre is freed from jail, they will lose all fear, and they will henceforth always be criminals. The Indian does not listen to advice; rather he listens to what hurts him.

Suicide

Love is natural to humanity. There must always be an object which is loved. The scholar loves his books, the mechanic his tools, the astronomer his telescope, the mathemetician his theodolite, the philosopher his principles,

753 had asked for her as his wife, a proposal which had not been
754 accepted; but it must be noted that the Indians attribute every death to sorcery.

765 The loss of this child was greatly mourned by relatives
[764] and others, and her parents, who loved her very much, burned all of the clothes and things that she had, in addition to having buried with her the best and abundant clothing which her father had just brought her from the Argentine Republic. The girl had three donkeys which had been given to her by her father. They sold them in order not to see them any more, in order not to be reminded of their late daughter each moment and immediately weep.

855 I have related this event so that my readers may know
765 that the Chiriguano love their children whether male or female, so that they may see the grief they feel, and so that they may know that in case of hydrophobia the medicine which I administered to the girls Ana and Delina is a good remedy; after the last fever they are now completely well (1).

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1. If some new missionary or other readers may not know of it, let them now know that ammonia drunk as drops in water and placed on snake bites and bites of other poisonous animals or insects is very efficacious. In ignorance of having been bitten by a spider, I suffered the consequences for seven months and got well as soon as I applied ammonia to it. For another bite I used ink very efficaciously; it is enough to paint the bitten part with it.

Deformed Children

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732 It is not easy to ascertain why the Chiriguano kill their children who are born deformed. Some writers have stated that they do it so that all will be valiant warriors, but this reason is not satisfactory because deformed women are not found either, and certainly women are not good for war.

/214 cont./

845 847 732 I judge that they take away the lives of these unfortunates, not to do them harm, but to do a highly philanthropic act for them, since they would have even greater suffering were they to be left blind, crippled, lame, one-handed, mute, and deaf for the rest of their lives (2).

[171] [734]

2. Similar philanthropic acts are still practiced among the Toba and other tribes; so that they will not suffer much and long, they also bury sick persons alive.

732 Today one sees an occasional deformed person, and these isolated cases are either due to parents not brave enough to kill /215/ their children or perhaps they can be attributed to illnesses contracted at an advanced age. As a conclusion to 181 the present chapter, let it be noted that some have written things about which they know nothing, making the Chiriguano out to be ferocious wild animals without compassion, but a particular fact cannot be used to draw general conclusions. True explorers state, as I do, that in general the Chiriguano is humanitarian; he loves his relatives in life and in death, and they are astounded by the conduct of the whites, who upon the death of their relatives slaughter cattle, drink brandy, and play as if it were a fiesta (1).

000

1. The conduct of certain civilized persons should not be reproved by the world. Even in the most civilized nations there are benefit dances. They drink, dance, and do other things, while the poor or the sick suffer. The Catholic takes out his money and gives it away in secret, without ever bragging about it; this is the true way to help humanity.

/207 cont./

says it is probably known to all Brazilian tribes. On the other hand, the custom of the couvade seems to be unknown to the Quichua /Quechua/ and Aymara, that is to say, to the mountain culture in Bolivia and Peru. This is one of the many contrasts between the Indians of the mountains and of the virgin forest.

The Gûarayú Indians of northeastern Bolivia told me that if a man goes hunting immediately after his wife's confinement and, for example, shoots a parrot, he might kill his child. That is, during the first days of life the soul of the child follows the father.

Illegitimate children are very rarely born among the Chané and Chiriguano. I believe, perhaps I am mistaken, that the women of these Indians are chaste before they marry. On the Rio Itiyuro, among about 500 Chané, there was only one child born to an unmarried woman. Deformed children are very rarely born. Thus, from what I saw and what Batirayu said, in the entire Parapiti Valley, among 1500-2,000 Chané, there is no one who was born blind, none cross-eyed, no idiot, and only one with deformed extremities, and four deaf mutes. I did not observe any Indians with a serious stutter.

I do not know whether among these Indians, too, deformed children are immediately killed, but this is probably the case. Nor do I know whether abortion occurs. It is certain, however, that these healthy women seldom bear children who are not well formed. Nevertheless, in the Parapiti valley, as was said, there was a boy with deformed extremities. One hip bone was too short and one arm was also crippled. This boy was treated by all with extraordinary kindness, /208/ and loud approval was expressed when I gave him a few small presents.

When the child begins to walk, it is given a name. This is not given by the father or mother, but by its grandparents. Among the Chané on the Rio Parapiti I wrote down a few names. If it is a boy, he is called, for example, yatéurembi (lip of the tick), huásucaca (guanaco), tátunambi (armadillo ear), yánducúpe (ostrich back), vacainyáca (cow head), aguárachivi (fox urine), derésa paravéte (your poor eyes); if it is a girl, for example, árasaypoti (guava blossom) (1). A great many of the names are

1. Psidium guayava.

/208 cont./ untranslatable. Not infrequently a nickname is added to this name. Thus, for example, the Chané chief Boyra (Boy-snake) was called yũruhuasu, which means big-mouth. Indeed, old Boyra was a talker who had a great weakness for everything that was a bit indecent.

Mothers nurse for an unusually long time, and it is several years, as a rule, before they have another child. Perhaps the woman also aborts the fruit of her womb occasionally, like the Choroti woman, so that the family will not become too burdened.

In the mission station in Ivu I tried to gather statistics about the number of surviving children in 127 Chiriguano marriages and found that in ten marriages there were no children, in 27 one, in 35 two, in 29 three, in 13 four, in 9 five, and in 4 six. These figures, however, are quite uncertain. Nevertheless they show that here, as among many other Indian tribes, there is a sort of two-children system.

Corrado (2) maintains with certainty that infanticide occurs among the Chiriguano. It is done in desperate cases among us, too, and therefore the example cited by Corrado means nothing. The question is: does /209/ infanticide and abortion occur as an institution accepted by the tribe, as among the Choroti? /Fig. 110 appears here./

2. Corrado: El Colegio Franciscano De Traija y sus misiones. Quaracci, 1884. Pages 526-527.

The Chané and Chiriguano children, as has been mentioned, are brought up in freedom. They spend their childhood playing. Gradually the child begins to help its parents in small matters, for example, in carrying water and wood, tying up /210/ the domestic animals, fishing, etc. The girls learn spinning, weaving, making clay vessels, brewing maize beer, etc. from their mothers. They learn everything by imitation. The boys pursue small birds around the village and in this way learn the use of weapons. The children accompany their parents to fish and to till. The boy